

Charity the Bond of Perfectness.

A
S E R M O N

Preach'd before the Honourable

Sir Thomas Abney, Kt.

Deputed to Act during the Illness of
The Right Honourable

S^r Robert Beachcroft, K^t.

Lord-Mayor of the City of London;

AND THE

Court of ALDERMEN

AT THE

Parish Church of St. Lawrence-Jewry;

On **MONDAY, Sept. 29. 1712.**

BEING THE

Festival of St. Michael the Archangel:

**Before the Election of a LORD-
MAYOR, for the Year ensuing.**

By **BENJ. CARTER, M. A.**

L O N D O N:

Printed for **JOHN WYAT**, at the *Rose* in
St. Paul's Church-Yard. **MDCCXII.**

Abney locum Cur. special. tent. in Fe-
tenens Beach- sto S. Michael Arch.
croft Major. Is. Die Lunæ xxix.
ægotant. Die Septemb. 1712.

Annoq; R. Reginae
Anne Magnæ Bri-
tan. &c. Undecimo.

IT is Order'd, That the Thanks
of this Court be given to Mr.
Carter for his Sermon this Day,
Preach'd at the Parish Church of
St. Lawrence-Jewry, before the
Election of the Lord-Mayor for
the Year ensuing: And that he be
desir'd to Print the same.

GIBSON.

To the Honourable

Sir THOMAS ABNEY, K^t.

Deputed to Act during the Illness

Of the Right Honourable

Sir ROBERT BEACHCROFT, Knt.

Lord-Mayor

Of the City of LONDON:

Also to the Right Honourable

Sir Richard Hoare, Knt.

LORD-MAYOR Elect:

And to the

Court of ALDERMEN:

The following

S E R M O N

Printed in Obedience to their Commands,
is with all possible Respect and Sub-
mission, Dedicated,

By their most Humble,
and most Obedient Servant,

BENJ. CARTER.

BENJ. CARTER
 and most Obedient servant
 By their most Humble
 mission, Dedicated,
 is with all possible Respect and Sub
 Printed in Obedience to their Commands
S E R M O N
 The following
 Count of ALDERMEN
 And to the
 Lord-Mayor Elect:
 Sir Richard Horte, Knt.
 Also to the Right Honourable
 Of the City of L O N D O N
 Lord-Mayor
 Sir Robert Beauchamp, Knt.
 Of the Right Honourable
 Deputed to Act during the Illness
 Sir Thomas ARNEY, Kt.
 To the Honourable

S E R M O N

Preach'd at

St. Lawrence-Jewry.

COL. 3. 14.

*And above all these Things put on Charity
which is the Bond of Perfectness.*

IT cannot be too often mention'd to the Credit and Honour of our most Holy Religion, that Love and Unity are its Favourite Doctrines. These, in regard of their Intrinsic Worth and Excellency, will always deserve, and 'tis to be fear'd, that in regard of the State of Mankind, they will always need to be insisted on and earnestly recommended. They will always

deserve to be insisted on, because the very Life and Substance of Christianity is concern'd in the preservation of them ; if these be despis'd and trampled on, farewell all the Comforts and Joys of this World, and which is infinitely more, all the Glories and Beatitudes of the next. They cannot be set aside but with the immediate Loss of present, and the Forfeiture of all Title to Eternal Happiness. And they will always need to be insisted on, because Man is naturally a Proud, a Jealous, and an angry Creature ; assuming too much to himself, yielding too little to others, prone to Envy, to Rage, and to Revenge. Right Reason indeed, may in some measure check and restrain these Tempestuous Passions, but they can only be charm'd down by the Sacred Omnipotent Spirit of Truth and Peace : That Kind and Gracious Spirit which is always ready to cure the Infirmities, to strengthen the Weaknesses of our Frail Natures, and to infuse into every honest and well disposed Heart all Vertues and Graces ; especially this truly Christian, this Superlative Grace of Charity ; of all others the most perfective of Human Nature ; the most conducive to the Peace and Welfare of Human Societies. Upon these Accounts it is worthy of all that Earnestness and Holy Zeal with which St. Paul recommends and urges it in every Epistle he has written, and which is very visible in the Words of the Text : For having exhorted the *Colossians* to some of the Highest and most Eminent Duties of the Christian Life ; to Mortification and Self-denial, to Meekness, Humility,

St. Lawrence Jewry.

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mility, and Patience. He introduces this in such a Style and Manner as plainly shews the mighty Value he put upon it, and gives it a Superiority and Preeminence over them all. *And above all these things put on Charity, which is the Bond of Perfection.*

He compares it as it were to an Upper Garment, which is Larger and Fuller, Richer and more Costly than the rest; compleats the Dress, and distinguishes the Rank and Quality of the Wearer. Or if we read the Words as some explain them, *For the sake of all these put on Charity*, the Inference is, that the Vertues aforementioned cannot attain to any Perfection without this; and that all their Acts, unless perform'd in and accompany'd with Charity, have no real Worth or Beauty in them.

In both Explications, we see in what peculiar Esteem the Apostle held this Grace. And that his Judgment in this matter may stand entirely approv'd by us, and we see Reason sufficient to conform to his Sentiments, and embrace his Exhortation, I proceed to discourse thereof in the following Method.

I. I shall endeavour to shew the Nature and Extent of the Duty here exhorted to.

II. I shall enquire what are its chief Acts, and by what Rules or Measures to be directed and govern'd.

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III. Consider in what Sense, and with what Justice and Reason Charity is stil'd the Bond of Perfectness.

IV. Recount briefly the many strong and tender Obligations which bind us to an hearty and conscientious Practice of this Duty.

I. I shall endeavour to shew the Nature, &c. In vain shall we search for it in the Books of Moralists; Not the loftiest and most refin'd of them ever gave a Precept so Divine as this of St. Paul. Here Socrates and Plato, Tully and Plutarch, and all the celebrated Improvers of Human Nature, and Masters of Human Reason, are infinitely out-done: Charity is an Evangelical Grace, taught us only in the Book of God, taught in the last and fullest Dispensation of his Will to Mankind, I mean in the Blessed Gospel of Jesus Christ. It may be defin'd in few Words, *LOVE TO OUR NEIGHBOUR FOR THE SAKE OF GOD*. It is founded partly upon a Sense of the general Goodness of the Divine Nature, partly upon a Sense of our own particular and special Obligations to this Goodness; partly upon that Reverence and Regard which a Soul, touch'd with the Love of God, will always pay to his Commands. I say it is, *LOVE TO OUR NEIGHBOUR FOR THE SAKE OF GOD*: A Noble and Universal Love, flowing from the purest Principles, and directed to the

the highest Ends. It has nothing corrupt or impure, nothing mean or selfish in it. It not only inclines us to wish and desire the Welfare and Happiness of our Neighbour, but powerfully solicits, yea, indispensibly obliges us to contribute all we are able, to the promoting and securing that Happiness. And if any here ask the Question propounded by the Lawyer to our Saviour, *Who is my Neighbour?* Luke 10.49. We must answer, All Mankind: Not only those of our Kindred and Acquaintance, or those of the same City or Nation, of the same Religion or Sect with our selves; but also Heathens and Infidels: tho' farther remov'd from us in the Temper of their Minds, than in that of their Climates; tho' at a greater Distance in respect of the Manners of their Lives, than in the Situation of their Country. By the Doctrine of the Gospel, Mankind is, if I may so speak, laid in Common. All the Fences of Prejudice and Estrangement are broken down, all Narrowness of Opinion taken away; And Love is a Debt which we owe to all of our own Species, to the meanest, nay, to the worst Mortal upon Earth. If any think I state this Duty too much at large, and extend the Objects of it too wide, let him read the Story of the Good Samaritan; who compassionated the Unfortunate Jew, and reliev'd him, tho' Jews and Samaritans were avowed Enemies on a Religious Account; and a Religious Enmity is usually the keenest, and the most inveterate of all others. Which Story our Saviour concludes in these remarkable Words, *Go thou, and do likewise.* Let him also con-

sult that well-known Passage, where our Saviour explains and refines upon the Old Law, *Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy: But I say unto you, Love your Enemies, bleſs them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, Matth. 5. 43.* As if he had said, 'Tis true, the Precept of *Moses* concerning this Duty of Love peculiarly respected your own Countrymen, the Seed of *Abraham*: The Uncircumcis'd ye were permitted to look upon as Aliens from the Commonwealth of *Israel*, and some ye were even commanded to hate and exterminate. But I am come to teach you a different Lesson, I enjoin that your Benevolence be extended as the Blessings of Heaven over the Face of the whole Earth, even to those who have deserv'd the worst at your Hands; though they declare an Abhorrence of your Persons, though they wound your good Name, yea though they thirst for your Blood. Repay all their Calumnies, their Rage, and implacable Malice, with Love, and Blessings, and Prayers. In fine, Christian Charity is Love to Mankind, to the Whole, and to every Individual. A sincere, cordial, disinterested Love, which disposes and binds us not only to forbear all Wrongs to others, but also to be ready to forgive all done to our selves; which binds us as we have Ability and Opportunity to *DO* good, and always to *WISH* and *PRAY* for it to all Men. This is grafted on a Noble Stock, the Love of God, and like the God from whom it is deriv'd, by whom it is infus'd
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into our Hearts, sheds its good Influences all atround ; and though some are better intitled to his particular Acts than others, and may and ought to be preferr'd, yet none must be excluded as improper or unworthy Objects of it. I proceed,

Secondly, To enquire what are the chief Acts of this Duty, and by what Rules or Measures to be directed and govern'd. Love is a very fruitful and a very active Principle ; but it must be regulated with Prudence and guided with Discretion. It is no part of our Duty to endeavour to have all Men in equal Esteem ; and to be as tenderly concern'd for a prophane as for a good Man, for a bitter Enemy as for a Bosom Friend : If this were enjoyn'd, we might with some Justice complain, *This is an hard Saying, who can bear it?* In general, we are not allow'd to envy or hate, or be maliciously affected towards any. These are mean as well as wicked Passions, and will not consist with the Dignity and Purity of our most holy Faith, with that Meekness and Gentleness which it inspires into all its true Disciples. Nay, not only a benevolent Disposition, but one special Act of Love is due to all, to those who deserve least in themselves and worst of us, I mean that we pray for them, that we forgive their Injuries and Provocations, and intercede earnestly with God in their Behalf.

Then as to our Brethren properly and strictly so call'd, related to us in Christ, the strongest and dearest Relation, Professors OF THE SAME

FAITH AND HOPE, how ardently should we love them? how forward to give them the most real and sensible Proofs? how willing to cover their Infirmities? how ready to pardon their Faults? how heartily should we rejoyce with them in their Prosperity and Welfare? how sincerely condole with them in their Misfortunes? how chearfully supply their Necessities, and relieve their Wants? In one word; how exceedingly desirous should we be to be some way instrumental in promoting their Temporal and Eternal Happiness? Most certainly, where the true Spirit of Gospel-Love and Charity reigns, it will produce these Effects. For That proposes to its self as its Rule and Pattern, either the Love which we bear to our selves, which is always strong and passionate, without Dissimulation, and without Reserve; or the Love of God to us, which is boundless and infinite; or the Love of Christ, which is unspeakable and unimaginable: *Thou shalt love thy Neighbour as thy self*, Mat. 22. 39. Thou shalt promote his Happiness, and delight in it. And whatever thou would'st expect from him by the Rules of Justice, or hope for by those of Charity and Mercy, supposing his Circumstances yours, that you are bound to do for him; that is to be the Measure of your Carriage and Behaviour towards him.

Be ye followers of God as dear Children, Eph. 5. 1. Consider the Relation ye stand in to him, whose Mercy is over all his Works; Who maketh his *Sun to shine on the Evil and the Good, and sendeth his Rain on the Just and on the Unjust*, Mat. 5. 45. *Be ye therefore perfect, as your Father which is in Heaven is perfect*, V. 48.

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Perfect as in all other Attributes, so in this of Love and Goodness; He is the Fountain, the Original of it; He surrounds and encompasses, cherishes and supports, loads, and even overwhelms us with his Mercies: His Eyes are ever open to discern, and his Hands continually stretch'd out to supply the Wants of his Creatures. The whole World partakes his ever-flowing Bounties, and is the Object of his general, as the *Household of Faith* is of his special and peculiar Care.

Again, *Walk in Love, as Christ also loved us, and gave himself for us, an offering, and a sacrifice for a sweet-smelling savour*, Eph. 5. 2. Here is another amiable and adorable Pattern prescrib'd to our Imitation. Christ's Love is the inexhaustible Subject of our present Wonder, and we hope will be of our everlasting Praises! To love as he did, is to love without any Motive to induce us, or rather, in despite of all Motives to the contrary. The Riches of his Grace to us, no Tongue can express, no Heart can fully comprehend. The highest Instance of Love, that 'tis in the Power of any Man to shew his dearest Friend, is, that he lay down his Life for his sake. But the Love of Christ was infinitely above this proportion, for he submitted to Tortures and Death for his declared Enemies. Hence the Apostle justly observes, *God commendeth his Love to us, in that while we were yet sinners, Christ died for us*, Rom. 5. 8. He commendeth it in a most admirable and astonishing manner: It was such a Love as never was heard of, never can be parallel'd; of which we say but little, when we say, That neither Man nor Angel
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can fathom the depth of it. The most we can say is, That it was altogether worthy the Majesty and Excellency of the Son of God.

In fine, when the Love we all have for our selves, the Sincerity and Constancy of which no one can doubt; when the Love of God and Christ, the height of which no Man can declare, the Bounds of which no Man can fix: When these are propounded, not only as Copies to follow, but as the Measures whereby to direct and regulate our Love to our Brethren: What less can be inferr'd, than that we should put on a God-like, unwearied, unconquerable Love! A Love never to be extinguish'd, never to be tir'd: That we should persist in the Exercise of its various Acts with Constancy and Pleasure: Doing Good, forgiving Injuries; never overcome of Evil, but striving to overcome Evil with Good.

I cannot help repeating, That herein the Gospel of Jesus Christ soars not only above the Light of Natural Reason, but ev'n of Reason, assisted by Revelation; for upon the Authority of Revelation was the *Jewish* Religion built. The *Heathens* have left us many wise and excellent Precepts against Anger, and Pride, and Envy, and Malice. They could be eloquent too in the Praises of Fraternal Love and Concord; The *Jews* taught this Duty by express Command from their God. But that the Notion of Brotherhood should be extended to Enemies as well as Friends; That the Love of God in Christ should be our Guide and Example: This was the proper Discovery of the Gospel. Indeed
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it was very fit, that under so merciful a Dispensation this Doctrine should appear in full Lustre and Glory: That he who came upon an Errand of perfect Love to Man, should likewise raise this Duty of Love to each other, to the utmost Perfection.

This therefore he enlarg'd so much as to its Object, improv'd so much as to its Degree, that it justly challenges the distinguishing Title he himself was pleas'd to give it, of a *New Commandment*. I go on,

Thirdly, To consider in what Sense, and with what Justice and Reason *Charity* is stil'd the Bond of Perfectness. This Figurative Expression is capable of a double meaning.

1. And more remotely, it may be understood of the Church of God, and the whole Body of the Faithful, which this Grace of Love or Charity does in a very peculiar manner tend to strengthen and support, to beautify and adorn. For when the particular Members are inspir'd with this, they are ready to perform all Offices of Kindness and mutual Affection, and to act in their respective Stations with Unanimity and Zeal, and an harmonious Agreement for the Common Good. *And when the whole Body is thus fitly joyn'd together, and compacted by that which every joynt supplies, according to the effectual working in the measure of every part, it maketh increase unto the edifying it self in Love, Eph. 4. 16.* The Strength and Beauty of the Natural Body arises from the Union, and good Disposition of the Parts. Much of its Gracefulness is lost, when by
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the unhappy Deprivation of any of its Members, it becomes maim'd and defective ; and 'tis very horrid and very unnatural for some Members to employ themselves in wounding and destroying the rest. The same may be said of the Mystical Body of Christ. It thrives and flourishes when Love and Charity reigns in all its Parts. Then is it in a sound and healthful State, altogether lovely, and a sweet Emblem of the Communion of Saints above : But when Hatred and Discord prevail over the Members of this Church, and they Exercise their Religious Rage upon each other ; What is this but to weaken and disjoyn't, to tear, to mangle, to deface, and as much as in them lies, to destroy the very Body of Christ ?

2. More properly may Charity be stil'd the Bond of Perfectness, as it actuates and enlivens, cements and unites the whole Body of Christian Graces : It never goes single, but always attended and gloriously surrounded with a Constellation of Vertues. Meekness, Humility and Patience, do inseparably wait upon it : Nothing is perfect, nothing is intrinsically Good without it. It bears the whole Weight of the Second Table, and contains a compleat System of Morality within it self. Thus St. Paul to the Galatians, *All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self*, Gal. 5. 14. The like he asserts and proves Rom. 13. 8. *He that loveth another, hath fulfilled the Law : For this, thou shalt not commit adultery ; thou shalt not kill ; thou shalt not steal ; thou shalt not bear false-witness ; thou shalt not covet. And if there be any other*

other Commandment, it is briefly comprehended in this saying; Namely, Thou shalt love thy Neighbour as thy self. Love worketh no ill to his Neighbour; therefore Love is the fulfilling of the Law. Deservedly then is this grac'd with the high Encomium of being the Bond of Perfectness; since it is a Connexion and Chain of all the Vertues we are requir'd to practise towards each other. So that were this to rule in Men's Hearts, the World would be a delightful Scene of Joy and Peace; the Satisfaction of Mutual Society would be very strong and endearing; and we might almost say without a Figure, That it would make an Heaven upon Earth.

Doubtless it was for the transcendent Excellency of this Vertue, that our Blessed Saviour made choice of it, for the peculiar Mark and Characteristick of his Disciples: *By this shall all Men know that ye are my Disciples, if ye have love one to another, Joh. 13.35. q. d. Ye shall not be distinguish'd by any Depth of Learning, or Subtily in Disputing; Not by any particular Mode of Dress or Carriage; Not by any affected Sowness of Temper, nor yet by an hot and furious Zeal, (though Zeal well founded, and regularly employ'd, is an excellent Thing); but ye shall be distinguish'd from the rest of the World by an EXEMPLARY Love to your Brethren. This shall ye practise in so uncommon a degree; by this shall ye be so inseparably united to each other, that from thence the World shall be able to conclude what Master ye serve, and whose Religion ye profess. Let this suffice for the Third General Head of this Discourse.* I come in the

Fourth and Last Place, To recount briefly the many strong and tender Obligations which bind us to the conscientious and hearty Practice of this Duty. I say briefly to recount them, because the preceding Discourse is, in effect, one continued Argument to this purpose. I shall therefore do little more than mention these Obligations under the Four following Heads : *viz.* 1. Regard to the Precepts of our Religion as Christians. 2. To the Honour, 3. To the Interests of it, as Protestants. 4. To the Rewards of it, whether present or future.

First, The Precepts for the Practice of this Duty, are so many, so emphatically urgent, that as 'tis impossible for any that are acquainted with the Gospel of Christ to be ignorant of them, so one would think none that own the Authority of this Gospel could withstand their Force. What were our Saviour's Sentiments in this Matter, has been before declar'd by quoting the Story of the Good Samaritan, and by that part of his Sermon on the Mount, where he refines so much upon the Old Law of Love to our Neighbour, as to command it to be paid ev'n to Enemies and Persecutors : Indeed his whole Life was one unintermitted Act of Love and Charity. And by the Style and Manner in which he recommends it to his Disciples a little before his Departure, it appears that his very Heart was set upon it. *A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another,* Joh 13. 34. Also Chap. 15. 12. *This is my Commandment, that ye love one another as I have loved you : i.e. By all*

all the Authority I have over you, I charge you ; by all the Love I have shewn to you, I conjure you to love one another. For this End, among others, he celebrated his last Supper, and instituted it for a standing Ordinance to the End of the World ; that while his Disciples commemorated his bitter Passion, they should reflect upon the Strength of that Love which induc'd him to undergo it ; while they call'd to mind how gracious, how beneficent, how affectionate a Master they serv'd, they should consider, that by all the Duty and Respect they owed to him, and his precious Memory, they were oblig'd to be to each other what he had been to them. The Apostles, who so well understood the Mind of their Lord in this Matter, were not wanting to declare it to the World. St. Paul in his Epistle to the *Romans*, chap. 12. 9, 10. exhorts, *That they be kindly affectioned one to another ; That their Love be without dissimulation ; That they owe no Man any thing, but to love one another*, Rom. 13. 8. By which he signifies, that this is a Debt which we should be always paying, yet can never fully discharge. He advises the *Corinthians* to follow after Charity, 1 Epist. ch. 14. 1. And that all things be done with Charity, ch. 16. v. 14. He admonishes the *Galatians* to serve one another by Love, Gal. 5. 13. asserting this to be the first fruit of the Spirit, ver. 22. and the fulfilling of the Law, ver. 14. He intreats the *Philippians* to compleat his joy by being of one accord, of one mind ; suffering nothing to be done through strife or vain-glory, Phil. 2. v. 2, 3. He insinuates very handsomly to the *Thessalonians*, that he knew they had no need he should write to them

about Brotherly Love, which they were taught of God to practise, and which he acknowledges to their Commendation they did practise very exemplarily; yet after all beseeches them to *abound more and more*, 1 Thes. 4. 9, 10. St. Peter exhorts, that *all Malice, and Guile, and Hypocrisies, and Envyies, and Evil-speakings be laid aside*, 1 Pet. 2. 1. That *we be all of one Mind, having Compassion one of another; that we love as Brethren, being pitiful and courteous, not rendring Evil for Evil, or Railing for Railing, but contrariwise Blessing*, Ch. 3. v. 8, 9. St. John, as it became his Character of the Beloved Disciple, is very earnest and particular on this Subject. *This is the Message that ye heard from the Beginning, that we should love one another*, 1. Ep. ch. 3. v. 11. *He that loveth his Brother abideth in the Light*, Ch. 2. 10. *He that loveth not his Brother abideth in Death*, Ch. 3. v. 14. *This Commandment have we from him, that he who loveth God, love his Brother also*, Ch. 4. v. 21. I forbear to collect any more Texts, for fear of being tedious. Perhaps it may be said, that there are more Exhortations to this than any other Duty of the Christian Life. Whether it be in regard of the Importance of it, or that the Spirit of God foresaw that Mankind would in all Ages be grossly defective therein, I pretend not to judge. We cannot conclude less from the Passages now cited and read, than that this Love and Charity is the Command of the Old and New Law, the Root and Spring of all other Graces, the very Genius and Temper of Christianity.

2. As we tender the Honour of our Religion, let us put on *Charity*: I mean not only as Christians, but as Protestants; and as we are Members of the Church of *England*, which we hope is the soundest and purest Part of Protestantism. We justly condemn the Papists for their savage and barbarous Principles; We inveigh with all the Reason in the World against the sanguinary Complexion of their boasted Catholicism, which makes some of its bigotted Professors cruel, and dangerous to be convers'd with. But 'tis the just Glory of our excellent Church, to teach Brotherly Love in the same large extensive Notion, wherein our Blessed Saviour himself heretofore taught it.

While therefore the *Romanists* vainly boast of Antiquity and Universality, and many other pretended Marks of their being the True Church; Let us value our selves upon our Charity. Which, with those who understand any thing of the Scriptures, or of the Nature of Christianity, is of more worth than them all. This is the best and most infallible Evidence of a True Church in general, and of a Good Christian in particular. Without this, all other Pretences to Goodness, as a Church, or as Members of it, are but the empty Soundings of Brass, or Tinklings of Cymbals.

3. The Interests of our Church do likewise call upon us for the Practice of this Duty. For Love unites us, and our Union is our Safety. How furiously soever our Enemies may assault us, they can no otherwise enter in upon us than at Breaches of our own making. It has been a long
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practis'd Artifice, and by this time one would think should be quite worn out, to divide us in order to gain Advantage over us. Our Enemies themselves seem convinc'd that while we stand compacted together, and united by Love, we are secure and impenetrable. Nay, by this means we may not only preserve our own Church, but also gain upon those who are so unhappy as to dissent from it ; at least incline them to think better of us, and perhaps to examine the Matter with more Care and Attention than hitherto they have done. Nor is it a little thing to gain even this Point ; for surely would Men impartially enter into the Merits of the Cause, would they weigh it with an *Æquilibrium* of Affection ; would they thus consider our Church, till they came to a full understanding of it, it were at least impossible they should hate or despise it. Nay, one would hope the Consequence would be, that they would change their Opinion of it, Reverence and Admire, Love and heartily Embrace it ; so Pure and Scriptural are its Doctrines, so venerably Primitive its Form and Constitution, we trust it will stand the Trial of Reason, Scripture and Antiquity : Yes, it is built upon the Foundation of Apostles and Martyrs, *Jesus Christ himself being the Head Corner-Stone.*

Lastly, Regard to the Rewards of our Religion, whether present or future, will oblige us to the Practice of this Duty of Love : For the immediate Effect of it is a sweet inexpressible Pleasure. The Man that is possess'd of this admirable Grace, has nothing fierce or bitter, nothing grating or uneasy,
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in his Breast : No, 'tis Envy and Revenge, Hatred and Malice, that fill the Soul with Tumult and Confusion, and makes it like a troubled Sea which casts up Mire and Dirt.. But Love excludeth all these turbulent Passions, and preserves the Mind in a delightful and perpetual Calm. Then as to future Rewards ; a Man of a vindictive implacable Spirit will never be admitted into the Kingdom of Heaven ; or if he were, he could not Taste the Joys of it ; he is indeed void of the Love of God, and shall therefore never share his Glory. *He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen ?* Joh. 4. 20. And he is shut out from the Divine Presence by an expresse determination of the Spirit of God : *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord,* Heb. 12. 14. Both commanded by the same Authority ; both indispensibly necessary to qualify us for the Beatific Vision.

If then the Precepts of our Religion will bind us ; if its Honour or Interests will move us ; if its Rewards will allure or encourage us ; *Let us put on Charity*, with which Heaven-born Vertue whosoever is actuated, he is an Ornament to Christianity, a Blessing to Mankind, and fills up all the Duties of the Social Life. If it were necessary to say any thing more on this Subject, I might add the consideration of our Civil Interests, which are not a little influenc'd by the Observance or Neglect of this Duty : But I shall not presume to tire your Patience with an Argument, which as it falls not directly within the Compass of my Discourse, so I
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am persuaded, the Force of it is already much better understood by this Audience than by any Words I can use.

I shall only venture to say, That *THIS GREAT AND POPULOUS CITY*, which in respect of Advantageous Situation, Extent of Trade, Wisdom and Order of its Government, is scarce equall'd by any, and is perhaps inferior to no City in the World; seems to want nothing to compleat its Felicity and Glory, but perfect Love and Charity, an entire Harmony and Agreement among all the worthy Members that compose it. Convinc'd therefore of the Excellence and Necessity of this Grace of Charity, Let us all joyn in an hearty Prayer to God for it, as we are directed by a Collect of our Church.

O Almighty and Everlasting God, who hast taught us that all our Doings without Charity are nothing worth, send thy Holy Spirit, and pour into our Hearts that most excellent Gift of Charity, the very Bond of Peace and of all Vertues, without which whosoever liveth is counted dead before thee: Grant this, O Father, for thy dear Son Jesus Christ his sake: To whom with thy Self and blessed Spirit, be all Honour and Glory, Dominion and Power, Adoration and Praise for evermore. Amen.

F I N I S.

THE Duties of Subjects to Princes and Magistrates, Stated and Proved by the Evidence of Scripture and Reason: A Sermon Preach'd at the Assizes held at *Brentwood* for the County of *Essex*, on *Thursday August 14th 1712.* before the Lord Chief Justice *Parker* and Mr. Justice *Tracy*. By *Benjamin Carter, M. A.* Printed for *John Wyat* at the *Rose* in *St. Paul's Church-Yard*.